

The Banner of Progress.

SATURDAY, OCTOBER 5, 1867.

LYCEUM DEPARTMENT.

"Angels where'er we go attend
Our steps, what'er betide,
With watchful care their charge defend,
And evil turn aside."
—CHARLES WESLEY.

Which Shall It Be?

"Which shall it be? which shall it be?"
I looked at John, who looks at me,
(Dear, patient John, who loves me yet
As well as though my looks were jet,
And when I found that I must speak,
My voice seemed strangely low and weak.
"Tell me again what Robert said?"
And then I let my bent head.
"This is his letter:

"I will give
A house and land while you shall live
In return, from out your servants
One child to me for aye is given."
I looked at John's old garments worn,
I thought of all that John had borne
Of poverty and work and care,
Which I, though willing, could not share;
I thought of seven mouths to feed,
Of seven little children's need,
And then of this:

"Come, John," said I,
We'll choose among them as they lie
I look at John's hand in his hair,
Dear John and I surveyed our band.

First to the cradle lightly stepped,
Where Lillian the baby slept,
Her damp curls lay like golden light,
A glory gained from her mother's sight,
Softly her father stooped to lay
His rough hand down in loving way,
When dream or whisper made her stir,
And huskily John, "Not her—not her."

We stooped beside the trundle bed,
And one long ray of lamp-light shed
Altogether the boy's face there,
In sleep so peaceful and fair;
I saw on John's rough, red cheek
A tear undried, ere John could speak,
"He's but a baby, too," said I,
And kissed him as we hurried by.

Fate, patient Bobbie's angel face
Still in his sleep bore suffering's trace,
"No, for a thousand crowns, not him,"
We whispered, while our eyes were dim.

Reckless Dick I'd Dick I'd sayward soon,
Turbulent, footless, and head down,
Could he be spared? "Nay, he who gave
Bids us befriend him to his grave;
Only a mother's love can bid him die,
Patient enough for such as he,
And so," said John, "I would not dare
To send him from his bed to pray."

Then stole we softly up above,
And knelt by Mary, child of love;
"Perhaps for her 'twould better be,"
I said to John, "Quite early."
He lifted up a curl that lay
Across her cheek in willow way,
And shook his head. "Nay, love, not there,"
The while my heart beat audibly.

Only one more, our eldest lad,
Trusty and truthful, good and glad—
So his father said, "Nay, no, no—
Nay, not let him go!"

And so we wrote in courteous way,
We could not give one child away;
And afterwards to lighter seemed,
Thinking of that which was to be,
Happy in truth that not one face
We missed from its accustomed place;
Thankful to work for all the day,
Trusting the rest to One in Heaven.

—N. Y. Ledger.

THE BABY.—The small despot asks so little that all nature at reason are on his side. His ignorance is more charming than all knowledge, and his little sins more bewitching than any virtue. All day, between his three and four sleeps, he coos like a pigeon-hole, sputters and spins, and puts on his face of impudence; and when he fasts, the little Pharisee fails not to sound his trumpet before him. Out of block, threadspools, cards, and checkers, he will build his pyramid with the gravity of Pallas. With an acoustic apparatus of whistle and rattle, he explores the laws of sound. But chiefly, like his senior countrymen, the young American studies new and speedier modes of transportation. Mistaking the cunning of his small legs, he wishes to ride on the necks and shoulders of all flesh. The small enchanter nothing can withstand—no seniority of age, no gravity of character, no uncles, aunts, cousins, grandmothers, grandmothers—all fall an easy prey; he conforms to nobody, all conform to him; all caper and make mouths, and babble and chirrup to him. On the strongest shoulders he rides, and pulls the hair of laureled heads.

THE absurdity of using Latin in the sciences, instead of good Anglo-Saxon terms, is well exemplified in the following caricature, from the Napa Reporter:

"A gentleman was indulging in a very hearty laugh the other evening, on Main street, and his cacklings were so great as to result in an over-straining of the abdominal paraphram, resulting in the complete ossobesity of the phraunaca foris, causing a fracture of the femur, and a syncofatic pluralis of the konkubitus diaphragma. His recovery is very doubtful, though the doctors think he will die."

MAMMA.—"Charlie, I was very much shocked to hear you singing 'Pop goes the weasel' in church." "Charlie," "Well, mamma, I saw everybody was singing; and it was the only tune I knew."

"SAM" said one little urchin to another, "does your school-master ever give you any 'rewards of merit'?" "I s'pose he does; he gives me a lickin' regular every day, and says I merit two!"

AN EXPOSITION

OF
THREE POINTS
OF
POPULAR THEOLOGY.
A LECTURE.

Delivered at Ebbitt Hall, New York, September 10, 1865,

BY BENJAMIN TODD.

1. Origin and Character of the Orthodox Devil.
2. Positive and Negative Divine Providence.
3. Man's Own Responsibility in Opposition to Vicarious Atonement.

PRICE 25 CENTS.

We will send the above, postage free, on receipt of the price in currency or postage stamps; or copies may be had on personal application at this office.

BOUQUET NO. 1.

A CHOICE COLLECTION OF
FLOWERS,
GULLED FROM THE
GARDEN OF HUMANITY.A COMPILATION OF
ORIGINAL AND SELECTED POEMS.

BY BENJAMIN TODD.

PRICE 25 CENTS.

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Infidelity.

One fact we ought always to remember is, that no one can help believing just what he does. No one can reach perfect truth. We all come just as near it as we can, but on different sides. "Our opinions depend in great part on where we were born and how we were brought up. One man is born and bred in Massachusetts, and his birth and training make him an Abolitionist. Another is born in South Carolina, and his birth and training make him a fire-eater. To have changed the children in their cradles and universal skepticism sometimes do a great deal of good. They cannot build up, but they can tear down, and there is sometimes a great deal of pulling down to be done. Was there no Providence in the sapping of the walls of Grecian and Roman paganism by philosophic skepticism just as Christianity appeared before them? No Providence in the deluge of skepticism without sweep over Europe in the fifteenth century, temporarily engulfing the Church of Rome herself, and leaving the ground all ready for the Protestant reformation to take root? Was there nothing of Divine justice in that much derided French infidelity which broke the chains in which the clergy and nobility had held the people for so many centuries, and which, though it was not, as Moses mocked at Moses, but was not he, too, a Moses leading the people on through the Red Sea and the wilderness toward the Promised Land which he might not enter? Aye, and he was all the more a real Moses for not claiming to be one. So the skepticism of the nineteenth century is battling bravely against superstition and bigotry, and opening the way for a new and better faith to reign supreme. Such infidelity is a sword whose hilt wounds the hand who wields it, but whose blade strikes down the enemies of liberty and truth."—F. M. Holland, in *The Radical*.

A Challenge to the Clergy.

To the Clergymen of the Pacific Coast:

REV. GENTLEMEN—I hereby extend a challenge to any one of you whom your religious organization will endorse as being capable of defending your articles of faith, to meet me either in this city or in Sacramento, San Jose, Marysville, or Napa City, in oral discussion on the following questions:

1. Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth?
 2. Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?
- You to take the affirmative and I the negative. Discuss two days.
- I taking the affirmative, you the negative. Discuss two days.
- An early reply is desired.
- Yours respectfully, BENJAMIN TODD.

The following personal invitation has also been addressed:

SAN FRANCISCO, April 2, 1867.

REV. MR. DWINELL:

SIR—In the Sacramento Union of recent date, I saw the report of a discourse delivered by you, in which you speak in a manner highly derogatory of Spiritualism. I herein challenge you to meet me in an oral discussion, either in Sacramento or in this city, to continue four days, upon the following questions:

1. Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth?
 2. Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?
- You to take the affirmative, and I the negative. Discuss two days.
- An early reply is desired.
- Yours respectfully, BENJAMIN TODD.

CARTES DE VISITE OF DR. BRYANT may be obtained at this office—price twenty-five cents.

ALAMEDA FERRY.

Connecting with the

San Francisco and Alameda Railroad.

THROUGH TO HAYWARD'S BY BOAT AND CARS.

Only Twelve Miles from Warm Springs.

UNTIL FURTHER NOTICE, THE HOUR

of departure, except on Sundays, will be as follows:

SAN FRANCISCO.	ALAMEDA.	HAYWARD'S.
8:00 A. M.	8:10 A. M.	8:20 A. M.
9:30	9:40	9:50
1:30 P. M.	1:40	1:50
4:30	4:40	4:50
6:15 Freight.	6:25	6:35

SUNDAY TIME.

SAN FRANCISCO.	ALAMEDA.	HAYWARD'S.
9:00 A. M.	9:10 A. M.	9:20 A. M.
11:15	11:25	11:35
1:30 P. M.	1:40	1:50
4:30	4:40	4:50
6:15	6:25	6:35

Hones, Buggies and all descriptions of Stock can be taken on the cars to and from Hayward's.

ALFRED A. COHEN,

General Superintendent.

OAKLAND FERRY.

FROM THE FERRY SLIP,

CORNER OF PACIFIC AND DAVIS STREETS,

Connecting with the

San Francisco and Oakland Railroad.

UNTIL FURTHER NOTICE, THE TIMES

of departure will be as follows (Sundays excepted, when the first trip each way will be omitted):

SAN ANTONIO.	OAKLAND.	SAN FRANCISCO.
5:30 A. M.	5:40 A. M.	5:50 A. M.
6:45	6:55	7:05
7:50	8:00	8:10
9:50	10:00	10:10
11:20	11:30	11:40
2:00 P. M.	2:10	2:20
4:00	4:10	4:20
5:15	5:25	5:35

Hones, Buggies and all descriptions of Stock can be taken on the cars to and from Hayward's.

ALFRED A. COHEN,

General Superintendent.

SAN PABLO AND SAN QUENTIN FERRY.

Through to San Rafael via San Quentin.

FROM VALLEJO AND DAVIS STREETS.

THE FAVORITE STEAMER

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CAPTAIN—JOHN T. MCKENZIE.

Will leave as follows:

SAN QUENTIN.	SAN FRANCISCO.
8:00 A. M.	9:30 A. M.
11:30	1:00 P. M.
2:30 P. M.	5:00

Connecting with Stages, for San Rafael, Olinda, Tomales, and Bolinas, in Marin county; and also with San Pablo. For further particulars, apply to the Captain on board, or

CHARLES MINTURN, Agent.

Progressive Lyceum Register.

Boston, Mass.—Sunday at 10 a. m., at 544 Washington street.

Boston, Mass.—Sunday at 3 p. m., in the Cumberland Street

Lecture Room, between Lafayette and DeKalb avenues.

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South Danvers, Mass.—In the Town Hall, Sunday at 2 and 7 p. m.

Springfield, Mass.—The Fraternal Society of Spiritualists

every Sunday at 10 o'clock in the hall.

St. Louis, Mo.—At Polytechnic Institute, corner of Seventh and

Chestnut streets, at 10 a. m. and 7 p. m.

Troy, N. Y.—Sunday at 10 a. m. and 7 p. m.

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